unrealities, although they are facts whose complete sense or true value is not that which we assign to them in our ignorance. Still our sense of them is part of a true sense, our values of them are necessary to their complete values. One side of the truth of these things we discover when we get into a deeper and larger consciousness; for we find then that there is a cosmic and individual utility in what presents itself to us as adverse and evil. For without experience of pain we would not get all the infinite value of the divine delight of which pain is in travail; all ignorance is a penumbra which environs an orb of knowledge, every error is significant of the possibility and the effort of a discovery of truth; every weakness and failure is a first sounding of gulfs of power and potentiality; all division is intended to enrich by an experience of various sweetness of unification the joy of realised unity.

All this imperfection is to us evil, but all evil is in travail of the eternal good; for all is an imperfection which is the first condition—in the law of life evolving out of Inconscience—of a greater perfection. in the manifesting of the hidden divinity. But at the same time our present feeling of this

evil and
imperfection, the revolt of our
consciousness against
them is also a necessary valuation; for if
we have
first to face and endure them, the
ultimate command
on us is to reject, to overcome, to
transform the life
and the nature. It is for that end that
their
insistence is not allowed to slacken; the
soul must
learn the results of the Ignorance, must
begin to